MISSION WORK

AMONG THE

Negroes and the Indians

What is being accomplished by means of the
Annual Collection taken up for
our Missions.

MEMBERS OF THE COMMISSION
CHARGED WITH DISTRIBUTING THE FUND;

HIS EMINENCE JAMES CARDINAL GIBBONS,
ARCHBISHOP OF BALTIMORE.

MOST REV. P. J. RYAN, D. D.
ARCHBISHOP OF PHILADELPHIA.

MOST REV. JOHN M. FARLEY, D. D.
ARCHBISHOP OF NEW YORK.

AN APPEAL

In behalf of the Negro and Indian Missions in the United States.

To the Reverend Clergy and the Faithful of the Laity:

In accordance with the decree of the Third Plenary Council of Baltimore (Tit. VIII., Cap. II., n. 237-243), a collection is to be taken up every year for the "Negro and Indian Missions" throughout the United States. We earnestly solicit your sympathy in behalf of this worthy and urgent cause, and we have confidence, dear brethren, that you will respond generously to our appeal. Year by year, your charity has grown. The missionary spirit, by God's grace, is spreading in our country. You have shown it by the increasing support given alike to the Society for the Propagation of the Faith and to the missions for our non-Catholic brethren of America. You have shown it likewise, we gratefully acknowledge, by the generosity with which you have met our appeal for the Negro and Indian Missions, and we are assured that your co-operation with this much-needed work which we ask today will become more hearty and generous the better you understand its object and importance.

We are not appealing for the Negroes of Africa and the inhabitants of India, worthy though they are of your charity; we are appealing for souls nearer home, for the Negroes and Indians of our own land. They are our neighbors. God, in placing them at our side, has laid upon us the task of saving their souls. The divine command, "Go and teach all nations," binds the Church today as in the days of the Apostles who heard it; every live Church is a missionary Church; America, as well as Europe, is called to the missionary field; but as our Saviour bade His Apostles begin their preaching with Jersusalem and Samaria, and then go to the uttermost ends of the earth, so is it

fitting that the Church of America should begin its missionary career by evangelizing the races upon its own soil.

Here, at the very door of our Church, lie millions of the Colored Race, waiting for the light of the true faith. Our Savious died for each of these souls; to Him there is no black or white; His Church should be their house; His holy sacraments, their life and strength. His holy religion can win their love as it has won ours. But how can they love what they do not know? And how can they know the truth if we do not send its preachers to them? Though they are our neighbors, most of them are well nigh as ignorant of the Catholic Faith as their brethren in distant Africa. Upon the Catholics of America lies the responsibility of enlightening them; we must send more helpers to join the handful of self-denying priests and the few bands of devoted nuns now laboring heroically among the blacks. These workers tell us the field is as promising as it is rich; and all who help them have the consolation of knowing that they join in a work that will win many souls to Christ.

No less urgent is our duty to the poor Red Man. It is saddening to know that out of a total population of 270,000 Indians in our country, more than 100,000 are still heathens. It need not be so. The Indian can be led to love the Catholic Religion. To him the Black Robe comes as a messenger from heaven; he listens, we may say, to no other; the one bright page in his history is his improvement under the influence of the Catholic priest; while there is nothing so noble in the annals of America as the long story of the heroism of our missionaries among the Indians. Today, as in the past, we have many brave, apostolic men preaching the Gospel to them, while our sisters, no less zealously, devote their lives to the training of the little ones. It is a painful, laborious life for priest and nun; but perseverance and self-denial win their reward and today more than one-third of our Indian population is Catholic. Yet the support of all these most useful schools and missions is maintained only with difficulty; and for lack of funds new schools and missions, just as urgently needed, cannot be created. More organized efforts are now being made, and much good may be hoped for from

the Marquette League and the Society for the Preservation of the Faith among Indian Children, both of which we heartily endorse and recommend.

We earnestly urge upon you, then, dear brethren, to contribute generously to this collection for the Negro and Indian Missions. It will be taken up on next Sunday, March 12th, at all the masses. We consider it not only a duty, but a great privilege, thus to take even a humble part in the spread of God's kingdom. Every true Catholic is at heart a missionary, because he loves and prizes his religion above all things. He loves to have its blessings shared by others, and to that end, is ready to make sacrifices. Is it not shameful, brethren, that many waste on foolish and perhaps sinful pleasures the money that would save immortal souls? But we rely on your generosity; we know, too, that all who are earnest, will help our missionaries and our sisters by their fervent prayers, and they will beg the Father of Mercies to awaken in many generous hearts in our land, both in men and women, the desire to consecrate their lives to the Negro and Indian Missions.

JAMES CARDINAL GIBBONS,
Archbishop of Baltimore.
PATRICK J. RYAN,
Archbishop of Philadelphia.
JOHN M. FARLEY,
Archbishop of New York.

FINANCIAL STATEMENT

From January 1 to December 31, 1904.

RECEIVED.

Archdiocese of Baltimore	$	2,600 00
" Mr. Alexander		1 00
" Boston		10,000 00
" Chicago		2,454 93
" Cincinnati		2,630 00
" Dubuque		1,370 49
" Rev. J. P. Carroll, D. D.		10 00
" Milwaukee		2,039 07
" New Orleans		794 81
" New York		6,000 00
" Through Rev. J. T. Brown		5 00
" " Rev. J. Fréri		1 00
" " Catholic News		5 00
" Oregon City		165 95
" Philadelphia		8,636 31
" T. Schenerle		1 00
" Special contribution for Louisville		1,000 00
" St. Louis		2,316 65
" St. Paul		1,250 00
" San Francisco		1,000 00
" Through P. Comerford		20 00
" Santa Fé		96 55
Diocese of Albany		597 25
" Alton		509 70
" Altoona		598 16
" Baker City		29 55
" Belleville		425 00
" Boise		51 95
" Brooklyn		4,300 13
" " Donation of Rev. T. H. Heffernan		100 00
" Buffalo		997 99

Diocese of	Burlington	$ 400 00
"	Charleston	38 24
"	Cheyenne	
"	Cleveland	2,252 04
"	Columbus	1,075 49
"	Concordia	200 00
"	Covington	249 38
"	Dallas	105 00
"	Davenport	705 00
"	Denver	
"	Detroit	610 00
"	Duluth	200 12
"	Erie	564 50
"	Fargo	70 00
"	Fort Wayne	1,800 00
"	Galveston	133 85
"	Grand Rapids	500 16
"	Green Bay	865 40
"	Harrisburg	
"	Hartford	2,534 71
"	Helena	93 35
"	Indianapolis	1,515 91
"	" Rev. J. Fleischmann	25 00
"	Kansas City	320 15
"	La Crosse	853 66
"	Lead	50 00
"	Leavenworth	300 00
"	Lincoln	90 00
"	Little Rock	160 00
"	Louisville	888 29
"	Manchester	886 53
"	Marquette	346 89
"	Mobile	209 36
"	Los Angeles—1903	226 60
"	" 1904	546 05
"	Nashville	117 85
"	Natchez	95 65
"	Natchitoches	36 10
"	Nesqually	378 30
"	Newark	1,471 27
"	Ogdensburg	275 00
"	Omaha	447 54
"	Peoria	1,625 78
"	Pittsburgh	1,943 01
"	Portland	850 00

Diocese of	Providence	$ 2,531 39
"	Richmond	188 00
"	Rochester	
"	Sacramento	189 00
"	St. Augustine	82 29
"	St. Cloud	675 57
"	St. Joseph	173 00
"	Salt Lake	24 50
"	San Antonio	254 80
"	Savannah	137 62
"	Scranton	1,500 00
"	Sioux City	500 00
"	Sioux Falls	120 00
"	Springfield	1,766 83
"	Syracuse	725 50
"	Trenton	400 00
"	Tucson	55 12
"	Wheeling	443 81
"	Wichita	205 00
"	Wilmington	266 27
"	Winona	595 67
Vicariate Apostolic of	Brownsville	52 40
" "	Indian Territory	148 88
" "	North Carolina	50 80
Prefecture Apostolic of	Alaska	13 00
Donation		12 06
Total annual collection		$ 87,175 18
Interest on deposits		628 92
Special appropriations and contributions for Indian Schools through Washington Bureau—		
From U. S. Government		38,622 07
Preservation Society		20,823 56
Special to Washington Bureau		18 04
Total amount of collection of 1904		$146,267 77
Balance January 1, 1904		15,940 71
Total		$163,208 48

DISBURSED.

Archdiocese of Baltimore	$	3,000 00
" Chicago		400 00
" Cincinnati		1,000 00
" New Orleans		2,500 00
" New York		1,750 00
" Oregon City		900 00
" Philadelphia		1,000 00
" San Francisco		500 00
" Santa Fé		750 00
Diocese of Baker City		500 00
" Boise City		1,000 00
" Charleston		1,500 00
" Covington		800 00
" Dallas		600 00
" Duluth		500 00
" Fargo		800 00
" Galveston		800 00
" Grand Rapids		1,000 00
" Green Bay		900 00
" Indianapolis		300 00
" La Crosse		800 00
" Lead		1,000 00
" Leavenworth		1,000 00
" Little Rock		1,000 00
" Louisville		2,000 00
" Marquette		800 00
" Mobile		1,200 00
" Nashville		1,500 00
" Natchez		750 00
" Natchitoches		900 00
" Nesqually		1,000 00
" Ogdensburg		100 00
" Pittsburg		1,000 00
" Richmond		2,800 00
" St. Augustine		2,500 00
" San Antonio		800 00
" Savannah		1,000 00
" Tucson		1,000 00
" Wilmington		1,000 00
Vicariate Apostolic of Brownsville		1,800 00
" " Indian Territory		700 00
" " North Carolina		1,200 00
Prefecture Apostolic of Alaska		2,300 00

St. Joseph's Seminary, Baltimore, Md., for the formation of Priests, devoted to Missions among colored people.....		5,000 00
EXPENSES:		
Secretary.....		250 00
Appeals and pamphlets, etc., of the Negro and Indian Missions, sent to all priests in the United States, and other printing expenses.....		730 02
		54,630 20
Catholic Indian Bureau, office expenses.....$ 4,500 00		
Transfers to the Catholic Indian Bureau for Indian Schools:		
Balance of January 1, 1904.....$15,940 71		
Additional contributions from Negro and Indian Funds..... 14,439 50		
Preservation Society..... 20,823 56		
U. S. Government..... 38,622 07		
Special to the Catholic Indian Bureau..... 18 04		
		94,343 88
		$148,973 90
Balance January 1, 1905, transferred to Washington Bureau of Catholic Indian Missions for Catholic Indian Schools...		14,234 58

BUREAU OF

Catholic Indian Missions,

FINANCIAL STATEMENT

From January 1 to December 31, 1904.

RECEIPTS:

Mother Katherine Drexel		$84,548 49
Catholic Indian Bureau Expenses	4,500 00	
Balance January 1st, 1904, from Negro and Indian Funds	15,940 71	
Additional Contributions from Negro and Indian Funds	14,439 50	
Preservation Society	20,823 56	
U. S. Government	38,622 07	
Special to Washington Bureau	18 04	
Rental Odanah School Building	100 00	
Interest on Deposits	203 69	
		$ 94,647 57
		$179,196 06
Balance on hand January 1st, 1904		1,199 20
		$180,395 26

DISBURSEMENTS:

Indian Schools	$173,457 56	
Washington Bureau	4,500 00	
Other Expenses	50 00	
		$178,007 56
Balance on hand January 1st, 1905		2,387 70

REPORT OF THE NEGRO MISSION WORK.

Dioceses or Vicariates Apostolic.	Negro Pop'ation	Catholic Negroes	Churches	Priests	Baptisms		Schools	Pupils	Sisterhoods	Institutions
					Children	Adults				
Baltimore										
Charleston	800,000	1,000	2	1	25	26	3	185	Sisters of Mercy.	
Chicago			1	1	5	3				
Covington	85,000	170	1		3	21	1	278	Sisters of Charity.	St. Joseph's Hospital, St. Elizabeth's Hospital, Good Shepherd Convent.
Galveston										
Indian Territory										
Leavenworth	40,000	400	1	1	12	8	2	170		Home for Children.
Little Rock	400,000	235	1		6	4	1	160	Sisters of the Holy Family (col.)	Col. Indust'l School.
						4				
Louisville		4,615	1	1	159		5	357	Charity—Loretto.	
Nashville	450,000	250		1	12	28				
Natchez	900,000	2,110		1	72	10	4	252	St. Francis, St. Joseph, Mercy.	
New Orleans	500,000	?	2	4	3,511	366	42	1,842	St. Francis, St. Joseph, Mercy, Divine Providence, St. Francis Marianites, Holy Family, Good Shepherd, Notre Dame, Mt. Carmel, Sacred Heart.	Boys Asylum, Girls Asylum, Old Folks Home, House of Good Shepherd, Asylum for Deaf Mutes.
New York—Bahamas	112,000	3,325	3	5	57	52	3	381	Sisters of Charity.	
Philadelphia										
Pittsburg	45,000	1,610		2	9	5	1	30		
Richmond		900	7	5	52	15	6	255		
St. Augustine	197,165	1,000	2				5		St. Joseph, Holy Name.	
St. Louis										
Savannah	800,000	200	2	2	4	2	1		Sisters of St. Francis.	Orphanage.
San Antonio	240,000	500	2	1	15	8	2	100	Holy Ghost.	Home for the Aged.
Wilmington		400	2	2	3	2	3	280	St. Francis,	St. Joseph's Industrial School.

REPORT OF THE INDIAN MISSION WORK.

Dioceses or Vicariates Apostolic	Indian Pop'ation	Catholic Indians	Churches	Priests	Baptisms		Schools	Pupils	Sisterhoods	Religious.
					Children	Adults				
Alaska		5,000	7	8			5			S. J.
Baker City	6,000	2,000	1	1	43	12	1	60	St. Francis.	S. J.
Boise	4,600	1,400	4	4	75	20	3	120		Lamenais Bros.
*Brownsville	7,100		38	17	2,274	129	8		Holy Ghost, Incarnate Word.	Oblate of Mary.
Duluth										
Grand Rapids	2,750	1,950	9	4	92	2	2	155	Notre Dame, St. Francis	O. F. M.
Green Bay	3,100	1,400	5	3	65	7	1	158	St. Francis.	Bros. of St. Francis.
Helena										
Indian Territory										
La Crosse	4,200	2,200	16	4	135	24	6	350	St. Francis.	O. S. F.
Lead	17,512	5,150	17	8	321	85	3	542	O. S. B., St. Francis.	S. J., O. S. B.
Los Angeles										
Natchez	300	250	1							
Nesqually		3,635	18	5	188	29		232	Charity.	S. J.
Oregon City	1,300	950	2	1			3	536		Divine Saviour.
San Francisco		567	4		35	2	3			
Santa Fe	1,500	1,500	18		350		2	130	Blessed Sacrament.	
Tucson										

* Population mostly Mexican.

MISSION WORK

—AMONG THE—

NEGROES AND INDIANS.

ALASKA.

The new Prefect Apostolic, the Very Rev. Joseph R. Crimont, S.J., has been but a short time in charge of this Mission, so his report is not extensive. We learn, however, that of the seven Churches exclusively devoted to the Indians, the one at Ugharamut was last year completely destroyed by fire. This entailed a loss of six or seven thousand dollars which the meagre resources of the district may never, or at best for several years, be able to repair. Stations will be created in fields hitherto neglected for lack of funds, for instance, among the Indians of the Korvak River. An extension of the work is also planned along the Tanano River; while the priest in charge of the district of St. Michael, despite his extreme poverty which prevents his living like a white man, intends to open a chapel at Stebbins, an important Esquimaux settlement.

BAKER CITY.

In the newly formed Diocese of Baker City, the Rt. Rev. Bishop O'Reilly sees great promises of good amongst the Indians whom he has found under his jurisdiction. All the Catholic Indians have the advantage of being attended to by missionaries and of practicing their holy religion. But besides those, there are many more at the Warm Spring Reservation and at Klamath Agency who in former times had the Gospel preached to them, but have since been neglected and left entirely to themselves. "I have learned," writes the Rt. Rev. Bishop.

"that years ago the apostolic Archbishop Blanchet instructed and baptized a number of these Indians, and that some still alive call themselves Catholics." The dearth of priests, however, has prevented them for a number of years from being attended to. Great good could be done by placing a priest to minister to their spiritual needs. At the present time only one priest is engaged in mission work amongst the Indians, whereas, considering the extent of the territory to be visited and the number of Indians who should be evangelized, three priests would not more than suffice for the work. A long time will doubtless elapse before the Diocese will be able, from its own resources, to take care of its vast mission field."

BOISE CITY.

We can merely say that in the Diocese of Boise City the good work amongst the Indians has been kept up, but in the midst of numberless hardships caused by the meagre resources at the disposal of the Rt. Rev. Bishop Glorieux; however, the generosity of some friends and of the faithful has enabled him to keep all his three schools open, with an average attendance of 120 pupils in all. For their spiritual welfare the Indians depend upon four priests belonging to the Jesuit Order who are stationed at Desemut and Slikpoo.

BROWNSVILLE.

The past year was a very trying one for the people of the Vicariate Apostolic of Brownsville, in Texas. The Rt. Rev. Peter Verdaquer reports that the breaking out of the yellow fever and the consequent enforcement of the quarantine laws practically cut off his Vicariate from the rest of the world. The sanitary conditions now are all that could be hoped for; much railroad building is in process throughout the State, which promises to develop the country and bring material prosperity to the people. A railroad now runs from Brownsville to Laredo, a distance of 200 miles, which formerly was traveled by coach. This improvement brought a

considerable influx of immigrants; they have bought up much land, formerly a mere wilderness, and now have it under cultivation.

Unfortunately, as the Rt. Rev. Bishop comments, this prosperity has been of little value to his struggling Church. Few Catholics are settling and buying lands in Southern Texas, yet the quality of the soil for farming purposes is considered second to none and all crops that are usually found in semi-tropical countries can be raised there. Irrigation is being extensively employed and has proved quite successful. These favorable conditions and the dry, healthful climate, should attract many Catholic immigrants. It will mean a greater need of chapels, of which the Diocese is already so much in need. Mexicans are coming to these new ranches continually, and their attendance at divine services depends greatly on the place of their celebraiton—whether in a chapel or in a private house.

CHARLESTON.

The Colored Missions in this Diocese have two stations, St. Peter's Mission, in Charleston, and the Catholic Cross Roads Church. The school, under the direction of the Sisters of St. Peter's Mission, has done better than could be expected, when the condition of the colored people is taken into consideration. To quote the words of Father McElroy: "The school is graded on the same lines as the public schools for the colored. The standing of the school has so improved that the Colored High School of the city, a private institution, has given a scholarship as an incentive to the pupils of St. Peter's and so try to obtain more of its pupils as they complete the course given; or, in other words, it has extended to St. Peter's the same privilege as to the public schools. This is an honor and a standing to be proud of." With this promising outlook, it was decided to start another school in the upper part of the city, which is quite distant. Two Sisters engaged their services for the purpose, the pastor trusting to the future for support. At the same time the necessity of founding a night school during the winter months for working boys became evident, and already a good many applications have

been received from Catholic and non-Catholic boys. The priest will have the satisfaction of bringing under the influence of the Church people who in after life will not fail to remember what they owe to their Catholic teachers and may even be brought into the fold; at any rate, many prejudices will be destroyed.

At Catholic Cross Roads Church the school is not lagging behind in effectiveness, and Father Berberick is loud in its praise. The school was a real success this last term, owing to the energy of the principal, Miss Gatenwood. The effects of her training were felt not only in the school itself, but also in the Sunday School, over which she presided.

The average attendance was sixty out of an enrollment of eighty. In his concluding remarks about those two reports, Rt. Rev. Bishop Northrop says that, thanks to Mother Katharine's beneficence, the outlook for the schools is better than it has been since the civil war. "Our own priests and devoted sisters will solve the problem for us if any can—all the circumstances of the cast. * * * Militate against the success of the Church among the Freedmen, but at last, it seems, we can report progress, however little, and a feeling of hope among our workers which, I trust, may presage still further progress. * * * The schools especially seem to be doing well, and the work of the devoted sisters supporting the zeal of the two priests, whose work is with the Negroes, seems to be impressing itself on the public by the success which has attended their efforts." Such are the words by which the Rt. Rev. Bishop depicts the situation in his Diocese, and well may they raise glowing hopes of reaping something like the harvest that seems due to the zeal of our priests and sisters, carried sometimes even to the sacrifice of life. They have labored long among the colored people, often with scanty results to cheer them and now they seem destined to see the fruits of their toil.

CHICAGO.

Only one priest has so far been exclusively engaged in the evangelization of the Negroes in Chicago, and the Church to be built for colored people is scarcely above ground. The pros-

pects of ever getting through with the work seem to be very faint, as the colored population is scattered over a vast area, the attendance at Church is small, and the worshippers are poor.

COVINGTON.

Twice as many converts have joined the Church the last year, vix: 21 adults, as against 10 in 1903, and whilst the number of Colored Catholics is comparatively small, this shows a decided headway in the work among the colored population. The small size of the congregation (only 170) does not require a piest especially devoted to that work. Of the 170 children who attend St. Peter Claver's school, only 4 are Catholics. This shows to what extent the colored population is impressed with the work of the true Church among them, since they are eager to confide their children to a Church they do not belong to rather than to their own. By working on its merits, she will slowly gain a hold on the black population and finally bring it into the fold. Their listlessness and love of pleasure are, of course, great obstacles, but it seems to be dawning upon them at last who their real benefactors are. The improvement in the manners of the children is also quite noticeable. Many of the girls are becoming good seamstresses, and very proficient in needle work. Samples of the work attracted much attention and elicited general praise

GALVESTON.

Although the number of adults' baptisms seems to warrant a larger congregation, as according to Rt. Rev. Bishop Gallagher's report, most of them are made on deathbeds; the congregation does not increase materially and in spite of hard work, hopes are pretty well the only thing to speak of. The Holy Rosary Industrial School for Girls keeps up its work, with an attendance of fifty boarders; but, as in the past, only two Churches are exclusively used by colored people. Three hundred pupils form the attendance of the two primary schools in Galveston and Houston.

According to Rt. Rev. Bishop Gallagher's report, no marked progress is being made among the colored people of Galveston. Two churches exclusively devoted to them still suffice; many adults have been baptized, but most of them have been deathbed conversions, and so brought no increase in the Catholic population. In the two primary schools for blacks in Galveston and Houston there is an attendance of three hundred pupils. Fifty girls are cared for in the Holy Rosary Industrial School.

GREEN BAY.

"The prospects of the work in regard to our Indian Missions amongst the Menominces and Stockbridge are very encouraging and hopeful, provided we have means and help to continue the work," writes Rt. Rev. J. J. Fox. "Our industrial school was overcrowded with Indian children last year, and we had to refuse a number of pupils because we could not accommodate them." But competition has set in; a school has been opened by a Lutheran minister working under a government contract for forty students; and it has taken hard work and a great deal of it to keep the pupils in the Catholic school, as the Lutheran minister did his utmost to get them. This new phase of the question confronting the missionaries makes more strenuous efforts and earnest prayers all the more necessary.

GRAND RAPIDS.

From Rt. Rev. Bishop Richter's report on the number of pupils in his Indian schools we judge that they are in a flourishing condition.

LA CROSSE.

Four priests exclusively engaged in ministering to the spiritual needs of the Indians show the importance of the missions, though most of the families, over five hundred of them, are of mixed blood. Eighty-eight children, more than half of whom are boarders, are at the Bayfield School, under the direction of

the Franciscan Sisters. The same Sisterhood conducts likewise the school at Odanah, with one hundred and eighty students, boys and girls. At Bellanger Settlement forty-eight Catholic children are receiving a primary education under a teacher of their own faith; one hundred and fifty are in the Government boarding school at Baywa and sixty at Lac de Flambeau. Forty-eight are being taught by the sisters at Buffalo Bay. We have to report also that the school of the "Courtes Oreilles," which had been closed in the fiscal year 1903-1904, was reopened in September, 1904.

LEAD.

The seventeen Indian Churches are attended to by eight priests belonging either to religious orders or to the Diocesan clergy. On his visits to the different stations, Rt. Rev. Bishop Starika was most favorably impressed by the progress and improvements in all the missions. Examinations of the pupils of the different schools have shown that they may compare favorably with those in Catholic schools generally. Five hundred and fifty pupils show that they are in flourishing condition. The Catechists have worked more and better than before, as a larger pay acted as an incentive and allowed them to devote their whole time to the work of teaching. They have given great satisfaction to the missionaries. At the last Indian Congress, in which Bishop Starika took part, the Indians of Crow Creek, on Standing Rock Reservation, applied for a Catechist. These Indians were the last to receive the Faith and they claim themselves that they are very much in need of instruction, and begged me to give them a Catechist. As the allowance has been expended, these Indians must wait till next year to have their desire.

LEAVENWORTH.

The most important events in the Diocese of Leavenworth were the death of the Bishop, Rt. Rev. L. M. Fink, and the erection of the chapel so long desired by him for the small Catholic congregation of Negroes. The cost of the building, added

to the other necessary improvements and repairs, with the usual sum needed for carrying on the mission work, exceeded by far the allowance voted by the Commission.

LITTLE ROCK.

Under the direction of the Sisters of the Holy Family (Colored) there is a regular school at Pine Bluff with an average attendance of one hundred and sixty pupils. Classes of sewing are held for all girls except the smallest; lessons are also given on the piano, violin, guitar and mandolin. In connection with the work of the Colored Sisters, Father Lucey, writing under date of September 15th, 1904, in the *Western Watchman,* says: "What the white Sisters of the South have done for the white Catholics of the South, the Colored Sisters are capable of doing for the colored. Their place in the work of the evangelization of their race becomes all the more prominent from the fact that the colored priest will not for some years to come be a factor of much significance. The colored people love their own blood, just as other races do. If very little progress has been made in the conversion of the Negro to the Catholic Faith, an explanation may be found in the circumstance that Colored Sisters are not enabled to enter the missionary field to any great extent, and colored priests not at all. White priests cannot reach the hearts of the Negro. There may be exceptions here and there, such as Father Keller, a secular priest of Galveston. Maryland and Louisiana are not fair fields for comparison, though it will be difficult to show that there has been an appreciable number of converts in these States through the efforts of white priests. The best thing that can be said on the point is that in these States were born the two orders of Colored Sisters.

"Why, then, not strengthen these orders in every possible manner so that they may accomplish the best possible results? The white race of the South dominates, and until Catholic society ladies and Catholic influential laymen are willing to do for the Colored Catholic Sisters what Protestant society ladies and leading laymen are doing for Protestant teachers,

there cannot, from the nature of things, be much progress. It is such influences that encourage missionary workers and guide them through the breakers that would otherwise engulf them."

The financial outlook for the school is rather poor on account of a disastrous flood, which has crippled the cotton crop belonging to the patrons of the school. This will most probably curtail to a considerable extent its already meagre resources, although the Sisters do everything possible by dispensing with help to keep down expenses. They do their own work, their washing, ironing and cooking, making fires in winter, milking the cow, etc., besides taking care of sixteen boarders, twenty music pupils and two hundred and fifty day pupils.

LOS ANGELES.

As Rt. Rev. T. J. Conaty has placed the Indian schools on a self-supporting basis, no report has been sent to the Commission on their present state and future outlook. However, despite these new burdens on the Diocese, the collection has been doubled, thanks to a special appeal made by the Rt. Rev. Bishop. Too much praise cannot be bestowed on the intiative which has given such practical results. It shows that the faithful know how to appreciate the efforts made for the spread of the Gospel and respond to a call on their generosity.

LOUISVILLE.

The colored schools of this Diocese, the Rt. Rev. Bishop McClosky thinks, could effect great good if they had sufficient financial support. They are located at Louisville, Bardstown, Lebanon, New Haven and Raywick, and have a total attendance of three hundred and fifty-seven pupils. The local support that might be expected for their schools has not been furnished, and owing to the more pressing needs of St. Peter Claver's Industrial School and Orphanage in Louisville, but little of the allowance granted by the Commission could be devoted to them. A generous offer of ten thousand dollars for the building

of a Church and school had to be regretfully declined, because the Bishop could see no means of supporting them in the future. Only one priest is as yet exclusively engaged in the ministry among the blacks.

MARQUETTE.

There are two missionaries among the Indians of Marquette, one a diocesan priest, the other a Jesuit. Besides the work at the established missions, much evangelization is done among Indian families scattered here and there in the diocese. Bishop Eis reports that many of these Indians attend services at the Churches of the whites and send their children to the parochial schools. This is especially noteworthy at Sault Ste. Marie.

MOBILE.

Bishop Allen writes encouragingly of the evangelical labors among the blacks of his Diocese. "The results and prospects," he says, "cheer those of a missionary spirit who devote themselves energetically to the work and find in it consolation for the sacrifices imposed on missionary priests." The good work, however, has been somewhat impeded by too frequent changes among the religious clergy entrusted with it. Three Josephites and a diocesan priest devote themselves to the work.

The schools are flourishing. A total of 535 colored children are instructed in the diocesan schools; many more are found in the State schools of Fish River and Nion Louis Island, both taught by Catholics, while much good is accomplished by St. Joseph's Colored College, at Montgomery. We have the consolation of knowing also that ninety-eight colored sick were baptized during the past year at St. Vincent's and the city hospital, Mobile.

NEW YORK AND BAHAMAS.

We quote from a letter sent us by the Very Rev. Chrysostom Schreiner, O.S.B., who is in charge of the missions among the blacks of the Bahamas.

"I have had now thirteen years' experience among the colored people. My hope for their redemption is as great as it was when I began my work, if not greater. But what discouragements one does run against! Of all the discouragements the greatest is the question of the very existence of self, of schools, of chapels. With never enough funds to meet the most necessary current expenses; without any income in sight; with the depressing consciousness that one cannot make definite plans for the future, not even for a twelve-month ahead; with the discouraging fact staring one in the face that our work does not, as far as the effect visible to the average colored man goes, present such evidence of permanency and progress as he observes in the efforts of the different sects; with these facts before him, the Catholic missionary among colored people realizes daily that he is indeed handicapped in his efforts for the salvation of souls.

"This mission is dedicated to St. Francis Xavier, and I have often thought what effect even that zealous saint's preaching would have on the colored people of my charge. Were they pagans, the sermons inspired by a lesser zeal by far than his would bring them into the Church by the score. I am convinced that many of the effects of the preaching of a St. Francis Xavier would be quickly lost, if not followed up by the permanent establishment of schools and Churches, all of which means money for their founding and maintenance.

"The conviction that the saving of souls is a work of infinite value keeps up the missionary's spirit; still, the missionary among the colored people has a hundred discouragements which the priest in ordinary parish work does not dream of. The question of the Christianization of the colored race meanwhile resolves itself into this: Will the Catholic body furnish the means to make it possible? The Lord has blessed the Cath-

olics of the United States with temporal riches beyond precedent in history. Will they know how to render gratitude to the Lord?"

NESQUALLY.

Thanks to the money obtained from the Indian Trust Fund, more work among the Indians, with gratifying results, has been possible. "The missionaries," Bishop O'Dea writes, "have been unrelenting in their efforts, but they are handicapped by the seeming forgetfulness of the faithful who do not think of their heathen brethren. Many schools and Churches are still sadly needed."

NATCHEZ.

INDIAN MISSION.

Most of the Indians during the past year have been removed to the Indian Territory. There are about 250 left in the Diocese who have so far refused to move. They are as yet only baptized. It entails hard work on the visiting priest to prepare them for their first communion, as he is obliged to ride thirty miles over a dirt road and at times to ford torrents in order to reach them.

COLORED MISSION.

Each year sees the number of children increase in the schools which is gratifying to all concerned, and especially ought to encourage the good Sisters to continue and prosecute the work with sustained zeal and energy.

On the coast of the State all or nearly all the pupils are Catholics; hence, there are few conversions to report. The greatest difficulty is to obtain a regular attendance from the pupils during the whole term.

So the progress of the Church among the colored people which is going on steadily if slowly is, on the whole, satisfactory, for its march is not the effect of enthusiasm but of the re-

peated impression produced by the good work of priests and Sisters. The colored people see and appreciate their devotion to all, whether Catholic or not.

NORTH CAROLINA.

Rt. Rev. Leo Haid, O.S.B., deplores his inability to do much for the blacks. Six separate parochial schools were erected for them, but this year it has been of no avail as it was impossible to supply teachers. The only colored Church is in New Haven. The lack of special Churches for colored people is supplied by separate pews for the use of the colored worshippers. Here and there there have been objections to this plan, but it has given pretty general satisfaction, and both races are seen worshiping God together in the unity of the faith.

NEW ORLEANS.

Two important additions have been made to the resources of work among the blacks of this Diocese, the assigning of another priest to their mission and the opening of a new school at Lafayette.

NASHVILLE.

"If Catholics in the North," writes Bishop Bryne, "only appreciated the vital importance of converting the Negro they would be generous, so would non-Catholics for that matter, for there is danger ahead unless the Negro is brought under an influence that can control him. This and the school question are the two supreme issues; the future of the Church depends on their solution." These ominous words coming from a man who knows the South thoroughly have a ring that will appeal to many. Only the Catholic Church can deal effectively with the Negro problem.

Work at the different stations is progressing favorably, although the evangelization of the Negroes is not carried on yet on an extensive scale, but only as the means at hand permit.

At Nashville the Church of the Holy Family, after two short years of work, has an edifying congregation. The next step to be taken will be to provide a school so as to keep the younger generation under the wings of the Church, and give a religious training not found in the public schools. This aim is worth striving for; it may be a slow work, but it is the best means of evangelizing the Negro.

PITTSBURG.

Some work has been done here for the colored population and a new step taken which promises better results in the near future. The attendance of colored children in the one Catholic school established for them had been only thirty out of an enrollment of more than a hundred; but with Sisters of Mercy now in charge, the attendance has increased. Sunday Schools have been opened for colored children in the Negro sections of the city; this is a move which could be successfully imitated in other large cities.

RICHMOND.

The colored schools of this Diocese have an average attendance of two hundred and fifty-five pupils. Columbia is soon to be favored with a new school for colored children, which, for lack of funds, may also be used as a Church. Many priests at work among the blacks report good results.

SAVANNAH.

This city furnishes an example of Christian charity and victory over race prejudices which is seldom seen. White and colored Sisters live together under the same roof, devoting themselves to the care of colored children. The children are well instructed, but a most serious problem arising concerning most of them on quitting the Sisters' care is, how to place them in surroundings favorable to their faith and devotion. It is a problem very difficult to solve practically; meanwhile, many are quickly lost through evil influences.

At Atlanta, a few Catholic families form what, it is hoped, will prove the nucleus of a new congregation. Macon, through the charity of many, particularly of Mother Catherine Drexel, now has a promising school.

SAN ANTONIO.

The two colored schools have a fair attendance, about two-thirds of their actual enrollment. Evangelization among the blacks has been going on as usual, and new hopes arise with the expected advent of another Josephite priest. The work cannot flourish till more schools are built.

SANTE FE.

Nearly all the Indians of New Mexico are Catholics; no missionaries are devoted exclusively to them, but the Diocese has eighteen Churches where Indians and whites worship together.

Two schools, opened by the Franciscan Fathers, have been placed in charge of Sisters. Formidable difficulties have to be contended with. Everything possible has been done to take the Indian children from Sisters and place them in the Government schools. The prospects are far from promising.

TUCSON.

"The Franciscan Fathers have a flourishing mission among the Navajoes and are actually preparing a grammar and a lexicon of the Navajo language;" so writes Rt. Rev. H. Granjon. This has been long needed, as these Indians can understand only their own tongue.

In the southern portion of the Territory the missions are making considerable progress among the Pimas and the Maricopas. On the St. John's, St. Francis, Gila Bent, and Akschin Missions, out of 405 families we number 220 Catholic families, over 50 per cent. In the last twelve months 133 baptisms have

been conferred: adults 66, infants 67; 47 first Holy Communions: adults 23, children 24. Total Holy Communions 815. Children in school 146.

At the Papago Indian School the membership is on the increase, and the quarters must be enlarged to accommodate the pupils. The Sisters house and the old Church of St. Xavier del Bac are going to ruin.

It would also be desirable to secure a larger building in Tucson for school purposes, as one-half of the Catholic children are driven to the public schools for lack of proper accommodations. The needs are great, but the means small.

WILMINGTON.

Four hundred Catholic Negroes form the colored congregation of the Diocese of Wilmington. Besides the two Churches especially reserved for their use, St. Thomas' Church in Wilmington is intended to accommodate those living in the vicinity. The day school in Wilmington is attended almost entirely by colored non-Catholic boys and girls; the good seed there sown in the hearts of the pupils must take root and bear fruit a hundred fold. If the means at hand could permit it, there would be work enough for many more priests.